



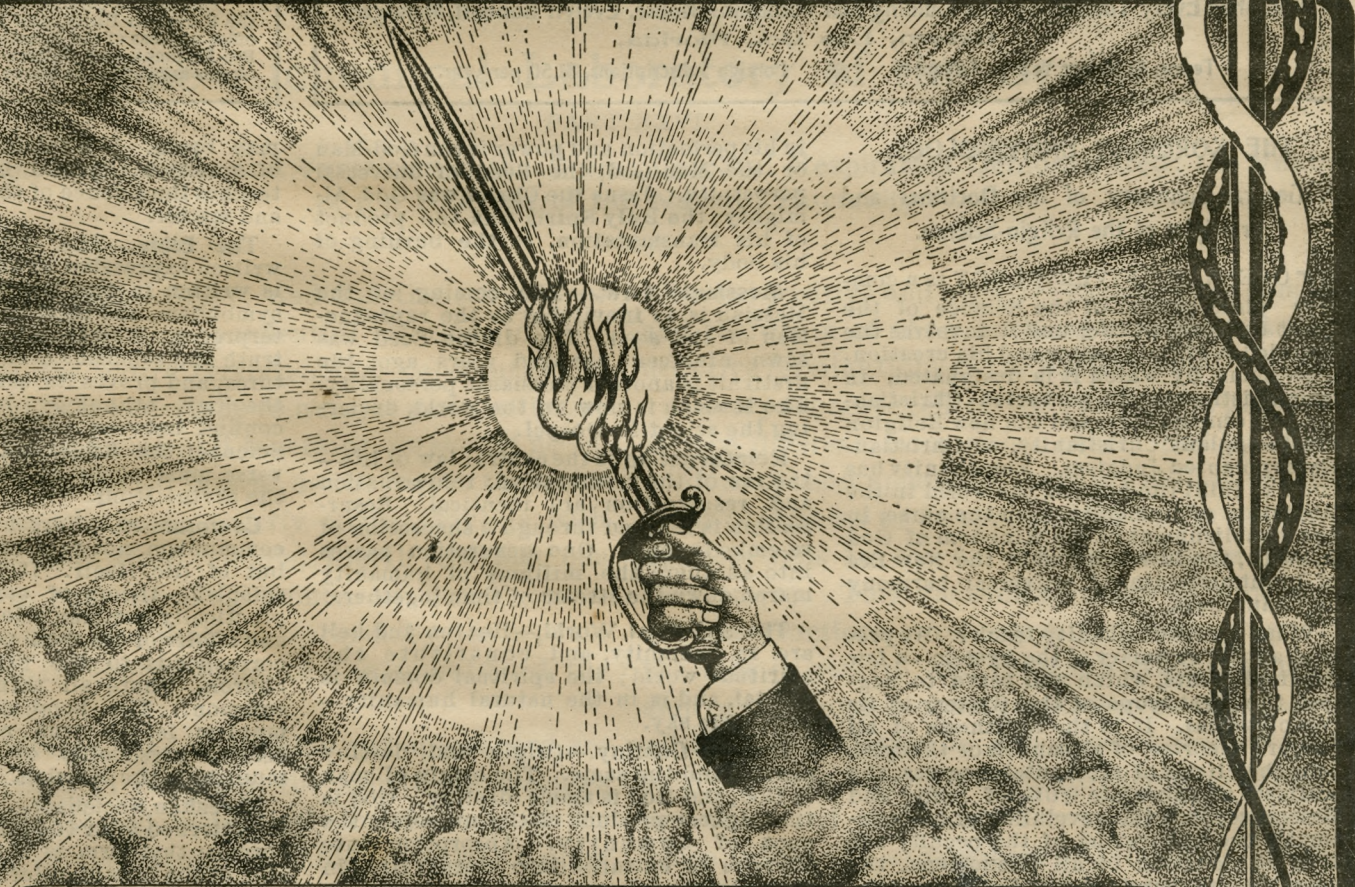
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XIX.

ESTERO, FLA., NOVMEBER 14, 1905.

NUMBER 23.



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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Departments—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

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Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance. Foreign Subscriptions, \$1.50 per year.

THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

BRIEF DIRECTORY —of— The KORESHAN UNITY, Estero, Lee Co., Fla.

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government; and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xix. No. 23.

ESTERO, FLA., NOVEMBER 14, 1905. A. K. 66.

Whole No. 632

The Alchemical Laboratory of the Brain.

PART XXVI.

The Function of the Cells and Ventricles of the Brain; Cerebral Respiration Demonstrated; the Ventricles of the Heavens of the Natural Humanity.

KORESH.

IF IN A GENERAL WAY, and for the purpose of considering the correspondential relations of the ventricles of the entire cerebro-spinal consecution of cavities, we should undertake to analyze and synthetize their coördinate forms and functions, we should necessarily begin with the left lateral, as the first in the series of cavities which, in an orderly course, follows with the second lateral, third (middle), fourth (the last one considered in the preceding number of THE FLAMING SWORD), the fifth, the ventricle formed by the septum lucidum, and the central canal of the spinal cord, the sixth ventricle.

The cavities in the encephalon and spinal cord are for the purpose of receiving the spirituous essences which are elaborated respectively in the cells of the gray matter of the entire encephalon, and which upon the contraction of the cells are contributed through various channels and foramina to the cavities for the purpose of interblending, alchemically reëlaborating, retorting, and transmitting them either to the nervous and lymphatic systems, or directly to the circulation of the blood. The gray matter of the brain is composed of very minute cells or spherules, into which the extremities of the nerves and arteries terminate and convey their juices. These are of distinctively different compositions, and the spirituous juices and essences are of very different alchemical reactions; and in consequence of this, when they are commingled through their different means of communication, that is, from the nerves and arteries, in the cells there is at once begun an alchemical ebullition, as in the battery cell

when the positive and negative elements are commixed; and the union of these is closed with the positive and negative terminations of the battery cell.

Every separate cell of the encephalon generates an essence different from every other; and as there are millions of these spherules, there are millions of distinct kinds of essences to be commingled in the contribution of these cells to the cavities or ventricles into which they empty. This alchemical union of substances of various reactions produces a respiratory activity of the cells in general, and there is a synchronous expansion of each, and in consequence a general expansion of all the cells together in one general inspiration; and each cell sucks in from the minute extremity of the nerve and the blood their respective juices, precisely as the lungs inhale the atmosphere we inbreathe. When this general expansion occurs, the mass of gray cellular matter presses upon the cavities in a regular series of undulatory motions, and the cavities thus empty their fluids into the general circulation, according to their relations to the channels of impartation and to the parts of the general body into which they discharge their burdens.

If we were asked how we know that these various cells contain different characters of essences or spirituous juices, and if we had specifically analyzed every cell to ascertain its contents, we would reply that by the law of correspondential analogy we are able to determine the fact of the distinctive character of the essences contained in the separate cells. No two cells sustain the identical relation to the poles and zones of their activity; and as no two points of obliquity from the per-

pendicular ray of the sun convey the same degree and kind of force or essence from its center of radiation, so no two cells could contain the same degree and kind of essence. As no two mental forces in two distinct physiological forms in the race could be the same; as these cells are to the vidual man what the vidual is to the universal man; and as the viduals of the universal, all differ from one another, so the cells of the encephalon, constituting the viduals of the vidual man, must be of distinctive characteristics, otherwise there would be no use for a composite cell structure.

The human organism is a compound electro-magnetic generator, and the brain is the primary battery. It has a general respiratory motion involving the two coordinate motions of expansion and contraction, and these are synchronous with, but independent of the respiratory motions of the lungs. The motions of the brain are partly due to alchemical reagency, and partly to electro-magnetic reagency; all of which have to be considered in any rational analysis and synthesis of the functions of the human organism, in either particulars or generals. The brain cells constantly receive and distribute their juices; and when they discharge them in one general constriction, the ventricles correspondingly expand and fill their cavities, which in their turn are pressed upon from the general expansion of the cortex, the general cellular mass, and their contents discharged through the ventricular openings made for this and no other purpose.

Precisely as a cavity of the vidual brain is pressed upon and emptied of its secretions, so the corresponding ventricle of the universal is pressed upon and emptied of its contents; thus are the heavens rolled together as a scroll and forced into their ultimate terminations, and thus the old heavens pass away and are again renewed or made new, as declared in the Scriptures by wise men who had a better knowledge of the laws of organic life than have the professed and self-styled scientific men of the present time. The heavens are ventricular cavities of specific orders, as are the ventricles of the vidual man. They can be as specifically defined, analyzed, and synthetized.

The cells of the human brain and body correspond to the viduals of the universal man. For the benefit of those who are not familiar with the phraseology of the Koreshan literature, we will repeat the oft-reiterated enunciation, that by the vidual we mean the man in the present state of mortality, widowed through the separation of the two sex forms and functions which originally were one, being biune until divided through the conditions which led to the fall of the human race into the conditions of mortality. The human race is not at the present time what it was in its perfect state, before the disintegrating process effected the dissolution of the man made in the likeness and image of God,

wherein the man was the Son of God. By individual we mean the biune, the two-in-one, male and female in one form. For these reasons we employ the term vidual for the present state of either male or female, in their divided state, the state in which mortality has its perpetuity.

The ventricles are the receptacles of the spirit expressed from the cells, and they alternately fill and empty their contents through the specific channels of each into the body for which their contents are designed. The ventricles, then, are general receptacles for the spirits of the tens of thousands of cells or spherules which discharge into the ventricles; hence they correspond to the receptacles in the spiritual world, of the spirits liberated from the vidual humanity through the dissolution of the body whence the spirit is liberated in dissolution. The heavens, therefore, being the correspondents of the ventricles, like the ventricles are temporarily filled and discharged. The ventricles of the dispensation which preceded the manifestation of the Lord contracted and discharged through John the Baptist, for he constituted the foramen into which the spiritual life was forced in the expiration of the old age, or the Jewish age of the world. The Christian heavens which have succeeded the inauguration of the Christian church will contract and force their contents into the body, just as the heavens of the Jewish age passed into the body of the Christian age and church. Of course, to comprehend these fundamental truths of Universalism the science of the laws of reëmbodiment and reincarnation, or what is the same thing, the laws of the resurrection, must become a science with those who are worthy to become wise in the principles of organic life.

"I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This New Jerusalem is in the spiritual world within the human race; she is the aggregation from the heavens of as many in the heavens as are fitted for descent into the new body to be formed, just as the spirituous essence discharged from the cells of the gray matter of the brain into the ventricles is ready to descend into the vidual body. The New Jerusalem will pass into the new body to be formed in the earth, through corresponding channels to those in the brain through which the spirituous essences of the brain pass into the circulations for the supply of the organic structure depending upon the influx of these *excreta* from the brain into the body. The New Jerusalem will descend into the new body by virtue of the office of the Messianic representative of this age. The Messiah is the reincarnated Lord and comes into his possibilities, not in a descent from the physical heavens, but through the posterity of Joseph, as it is declared that he will come. The science of man in his individual aspect is the science of man in his universal aspect; it is for this

reason that we place so much stress on the necessity of understanding the laws of the organic life of the individual man as it was manifest in the personal Godhood, the Christ of nineteen hundred years ago. No man is scientific who has not the science of his own being; and no man has that science who is seeking in his chemical laboratory for the origin of his existence.

(TO BE CONTINUED.)

New Century Studies and Reviews

Lucie Page Borden

THE DECLENSION OF THE CHURCH.

The Significance of Christian Revivals; the Adulteration of Truth and Good; the Coming of a New Body.

DOES THE HOLY GHOST institute revivals? It is a singular fact that revivals come in all denominations, ostensibly by the same power. The Methodists shout, the Baptists weep, the colored brethren sometimes dance and fall in cataleptic fits; but one and the same power is supposed to produce these varying effects. The Episcopalian clergyman confirms his class and the other denominations add to their list of converts, as they believe, by the influence of the Holy Ghost which impels so many people in so many different directions. If the same spirit can produce such opposite results, why not question its authenticity? It does not seem reasonable to say that all the sects are inspired by the Holy Ghost. Revivals are always attended by an emotional excitement which is often called sacred. Apropos of the revival in Wales now in progress, some one has written: "This quivering, throbbing, singing, praying crowd knows and feels the immediate presence and power of a great unseen reality,—the Holy Spirit, impalpable, invisible, inaudible, and yet recognized by every fibre of the soul."

This is puresentimentalism. People put themselves under the psychological power of a certain denomination, and then are astonished at the results of their contact with this psychic force. They begin to believe themselves inspired by the Holy Spirit, and they speak from the stand-point of the sect to which they are attached. All activity produces results, and those outbursts of emotion which attend the Protestant revivals come to a focus in the production of new offshoots from the established bodies. The "Holy Ghost and Us" society of Maine is one of these offshoots. The name itself shows the implicit faith of the members in their alliance with Deity. These people think that the power of the Lord Jesus sends them into this community, and they are taking His name in vain for the sake of extenuating the eccentricities of their leader.

What is the Holy Ghost? Does the Holy Ghost lend his aid indiscriminately to encourage revivals in all sects? The substance of the Lord's body reduced to his essence entered into his church at the time of his translation. Its result upon the early church is re-

corded in the Scriptures. The Disciples received "gifts," they spoke with tongues. In other words, they were baptized by a power which has not been duplicated since that time, and which proceeds from but one source,—the dematerialization of a personality. Then in order to produce another Holy Ghost, it will be necessary to dematerialize another personality. Each body of believers in the natural world has its own thought sphere dominated by its own centers. The quivering, palpitating masses packed in churches and revival tents are generating their own enthusiasm. This word means God-intoxicated, and they are thinking of God in their own way, without regard to the truth that the God-Man who taught in the streets of Jerusalem went into his Disciples when he was dissolved, and is not inspiring people who are living in direct opposition to his teachings. He did not favor the system of life now in vogue, for he taught the principle of love to the neighbor. At the present time all Christendom is ruled by a system of opposing interests which conflict very strongly with the precepts of its Founder.

A prominent clergyman has said that the history of the Christian church is the history of its revivals. It would be truer to say that the history of its revivals has been the history of its declension. The spirit of Christ made conjunction with the wills of sinful men and in them has become sin. There was a great revival in Italy which swept over the whole country under St. Francis of Assisi. This meant a greater adulteration of the truths and goods of the church. The Roman Catholic friars whose preaching stirred up the populace, had no conception of primitive Christianity, and their converts held to the tenets of Catholicism. The Reformation under Luther, when the celibacy of the priesthood was renounced, still further plunged the church into declension, and as time has removed it from the epoch when the Holy Spirit was shed upon its members, the pure doctrine has been more and more vitiated. The Founder of Koreshanity has said that the three denials of the Apostle Peter typify the three states of declension of the Word in the church through the Roman Catholic, the Protestant, and the Swedenborgian bodies.

When a church has reached the limit of progression it declines until there are taken out of it the strength and sinew to be put into a new body. There is a great deal of pulpit oratory known as inspirational, thought to be the direct offspring of the Lord whose spirit does not inspire mortal men in that way. The spirit of the world is not that of Christ who spent his time in preaching the gospel of life as well as that of commercial integrity.

The Nature of Angels.

A GREAT DEAL of consternation has been caused in ecclesiastical and artistic circles by the rejection of two statues designed for the Cathedral of St. John the Divine in New York City. The sculptor has depicted the Angel of the Annunciation and the Angel of the Resurrection as distinctively feminine. Such an infringement upon ecclesiastical traditions has made a

stir and is the theme of many remarks. It is noticeable that the New York clergymen all feel that such a departure from sacred customs must not be sanctioned. They refer to the early authorities, and compare the views of the church on the subject from the time of the first artistic productions—all to the effect that angels are not feminine.

There have been numerous criticisms, and in all boldness the ecclesiastical authorities have been quoted; but the nature of angels is yet a moot point. An angel is a messenger, from the Greek, *angelos*; and should be regarded in the light of one sent with a message. The Angel of the Annunciation was sent to the Virgin Mary to tell her that she was blessed among women, and when the good news came to her she was comforted by the sight of the heavenly visitant. The Angel of the Resurrection was found at the tomb of the Lord by the women who went to the grave to weep. He had a message for them and he was sent to comfort their hearts. "He is not here. He is risen," were the wonderful words that met the astonished Disciples who were burdened with the weight of sorrow over their dead King and Savior. The message of the angels who appeared to the shepherds was also one of good cheer. They appeared in unison, a multitude of the heavenly host praising God and singing, "Peace in earth, good will to men!"

These beings from an interior sphere have held a place in the affections of the world because they had messages of comfort to convey. The quality of the Messenger appears in the message. It is something to uplift and to strengthen that is given by angelic intervention.

Now the sex of angels is indeterminate in no respect. The Angel is the Annunciator of Truth, and in externals he is the man angel; but in the interior he is feminine, and the blending of the two elements forms the virgin, the man-woman. So the early painters were right in depicting their subjects as they did, in the form of the man, but with a blending of sweetness and dignity, of gentleness and strength in these beings from another sphere to betoken that they are supernatural or lifted above mortals by the superiority of their nature.

Were these beings created a separate race, or are they begotten out of mortality? In other words are there beings who never passed through the spheres of human depravity? Some have fancied this might be the case; but the Angel is in the form of the man. This shows, not that he is related to humanity but that he is the Man. The God is the Virgin, but the virgins were those who had passed through all the courts of hell and escaped victorious.

The most beautiful representations of the early painters seem to combine the characteristics of both sexes. Look at Fra Angelico's "Angel with the Tambourine." Here is the flowing drapery, with its soft folds, the majestic wings with their suggestion of knowledge and power, the face with its blending of both strength and beauty. It is not possible to admire this production without discerning that it might easily pass either for male or female.

The angelic spheres center in a Messenger. He is the Angel of the New Covenant to be consummated when God and man are made one. Swedenborg described the companies of heaven as forming one angel. The one hundred and forty-four thousand virgins or biunities are the amplification of the Lord's body and are one in the Highest. This has not been understood, for the concept of Deity in this form,—in His own form—as a man, is swallowed up in the notion of God as an over-ruling and incomprehensible spirit or immaterial essence. Milton is responsible for the common idea that an angel is a supernatural being who is not related to the natural spheres by previous experience. Milton's theology is to blame for a great many erroneous notions which are corrected by the truth put forth in scientific.

Apropos of this question as to the nature of angels now so prominent, a lady writes that she was once admonished by a priest that no angel could be a woman. "Neither is the devil a woman," was her retort. Now the devil has a counterpart known as Satan, so the witticism is hardly correct. Men and women in the mortal state are separated and have not angelic propensities till they have been transformed.

On a Florida River.

"THE BOAT is going out. Come and see the sport." Led by this invitation, I wandered to the wharf where I found the Pelican, a thirty-foot launch, just on the point of starting for an evening trip. A flotilla of four small boats filled with people was to be towed in the rear. There was no moon, but the stars were shining; and their brightness was reflected in the stream. A blazing pine torch in the stern shed a picturesque light upon the river and showed the eager faces of those in the row boats.

KORESH and VICTORIA GRATIA, the Pre-Eminent of the Unity, took their places in the launch and it moved gently down stream. We were going to see the fish leap. I had listened, perhaps incredulously, to many a tale of the numbers that would literally jump into the frying-pan on these nocturnal excursions; and I was naturally ready for a trip which might disprove some of the Florida "fish stories."

The boat advanced between shadowy rows of trees, looking unreal in the night time, till suddenly a fish shot out of the black water, with a silvery gleam. Another and then another followed. We were passing through a whole school. Here a scene of indescribable merriment began. The members of the crew held lanterns over the side of the Pelican to attract the mullet and in return, the fish in great numbers leaped into the boats, bombarding the occupants, while shouts of glee arose. Somebody was hit in the face, and another in the side of the head, while one unfortunate was knocked flat by a blow in the ribs. The most beautiful sight of Southern Florida was right in view as the fish sprang out of the water in all directions, bright with phosphorescence. The blazing torch showed the people in

the boats laughing and shouting with their arms outstretched to catch the leaping fish. No need of dispraising the Florida views of life in the South as replete with interest, when such a scene may be taken into account. No need of doubting the incredible tales of three hundred fish jumping into the boat to be taken, when the entire profit of the night's expedition down to the mouth of the river and into the head of the Bay was found to be not less than one hundred and fifty, while as many more might have been taken in the same manner by staying on the water a longer time.

Fish? Why, they were everywhere,—shining shapes of silver, darting over the canopy of the Pelican, leaping straight into the air, skimming through the water. It was a sight that no angler, no lover of the rod and line who has spent patient days in the effort to fill his basket at the expense of time and weariness, could ever forget. The fish seemed to seek the hands of man and give themselves to fill his stores with plenitude as if to show that no toil on his part is needed. It is noticeable that this beautiful exhibition is not seen every night. It requires the right kind of an evening to tempt the fish out in the same abundance.

The mullet is a fish suited to the table, very sweet and nutritious. The Northerner who comes to Florida expecting to have his appetite tempted by the tarpon which he has innocently supposed to be a delicacy, is exposed to the contempt of the crowd. The tarpon is found in various localities along the Gulf of Mexico and sometimes measures six feet. Sportsmen like nothing better than the combat to land one of these fish that are too wary to be taken by any save an expert angler.

Never was a more picturesque sight than that of the boats laden with their prize coming back on the river to the home pier. The people were encouraged by the voice of their Leader, and the smiles of the Pre-Eminent greeted the eyes of the enthusiastic company. Who could fail to find pleasure in so exciting and beautiful a scene? The dense tropical foliage along the banks of the Estero was illumined by the blazing torch which gave it a wierd look. Here and there, by the shore, gaunt white arms of the pine projected from the water. The palm-tree, solitary or in groups, is the specific ornament of this latitude, and its artistic value is in evidence. No insects were present to baffle the pleasure-seeker, and the whole trip might be called a visit to Wonderland, where fish spring out of the water to be eaten and oysters depend from the branches.

The Love of the Lord.

THE LOVE that the Lord shows to his church is the acme of self-sacrifice. He feeds his own sheep, calling them by name. He is deputed to walk before them and to take them whithersoever he sees the way leads. The Lord knows them that are his and will help them through their own difficulties. He loves his humanity despite the feeble strength it displays in his behalf. The gracious bidding of the Shepherd King is the sweetest command to those who hear his voice.

General Contributions

PLUTO THE WORLD'S PEACE-MAKER.

The God of the Underworld Unlocks the Mysteries of Iniquity and Godliness; His Ascension to the Throne of the Gods.

BERTHALDINE, MATRONA.

WALKING ENCYCLOPEDIAS of all available information relating to the social evils consequent on the triumph of pluto-democracy, claim they desire a scientific solution of the social problems presented by the known facts. The Almighty is magnanimous to men's universal ignorance, and offers them a universal solvent for the sum total of social problems. "The wise," the wise Daniel declared, "shall understand." The Prophet apt to teach and the disciples apt to learn constitute "the wise" of the "time of the end," when men shall stand in their lot—the place they have made for themselves during the era of grace. Men work out their own salvation which the Almighty implants when they are matured to receptivity to his instructions, and he gives them time in which to mature for the implanting of the holy Seed of each degree of their full salvation. It takes about twenty-four thousand years to make "the fulness of the Godhead bodily," the first-fruit of his kind. This first-fruit is a complete fulfillment of the law of his all-comprehensive being, and perfect for planting for the reproduction of his kind, and of himself with increase, in testimony of the law of progression from glory to glory.

The Almighty's hand in the business of the universe is made most conspicuous by the science of the law of his eternal being, which also demonstrates that it is quite unwise to leave him out of our councils. The state of that church which said, "I am rich and have need of nothing," is lamentable from our point of view. Self-sufficiency without the science of self-maintenance is a sorry condition. Men slave to acquire the riches of moral corruption, the ill-gotten gains of the money power, only to find themselves in the grip of death and the spiritual disintegration that follows the dissipation of moral integrity. When moral integrity is sown to the winds, men reap the whirl-wind of frenzied finance and aggregated anarchy. These twain make destruction the end of Fortuna's wheel which, in due course of time, turns out all genuine wealth, the common weal, and turns in the wolves in sheep's clothing that devour the lambs of the flock.

The zealous lacking knowledge are a sorry lot and badly taken in. This in-take is, however, merciful, for by it they get wisdom and understanding of law and order, and are made receptive to the Restorer of all things, the Instructor in the righteousness of the law, which so relates member to member of the human family, that if one suffers all must ultimately suffer, till every member is made free to act in accordance with the law of the being of his functional possibilities design-

nated by Astro-biology and his birthright known. It takes a genuinely scientific mind to organize what has become social chaos through a great falling away of the universal man from the primal Man's moral integrity, the image and likeness of God.

The walking encyclopedias of man's universal evils, with all their learning, do not seem to have arrived at a knowledge of the truth concerning the origin of evil and the divine purpose it is compelled to serve in perpetuating man's divine origin and destiny. Pluto-democracy looks bad and *is* bad, but it is a great fertilizer for the development of the children of wisdom and understanding in the ascending degree of their erect manhood. Pluto is reported to be the God of hades, the giver of wealth, a beneficent Deity whose symbols are a cornucopia and a key. Pluto-democracy is made up of the demons who try to get the best of Pluto, but having the horn and the key he will take care of the demons all right. The horn symbolizes his power, and the key the nature of it. He is ever loyal to the interests of the Gods; and though he makes his bed in hell, he is as far from being Godless as the soul of man can be. Having the key indicates that he may know the way in and out of hell, and the horn might indicate his control of its treasure-houses—the "hidden riches of secret places." Hell might prove to be the bowels of the earth-Mother's divine compassion and the secret place of the Most High. David exclaims, "If I make my bed in hell, behold thou art there;" and the Lord Jesus is reported as having poured out his soul unto death, and to have "descended into hell."

Pluto-democracy strives every man with his hand against every man for the throne of Pluto. Fortuna's wheel of the Christian era has evolved the Rothschilds, and Rockefellers, the Vanderbilts, and others, and the millions who would be in their shoes if they could; but Fortuna's work is not ended and will not be, till this world's great plenty for all is turned by a sudden revolution into the horn of Pluto. Now, Pluto is a man of sense, a gentleman of honor, fallen among thieves; but there is a good Samaritan who is his fellow, and he knows that for an age to come they are destined by good fortune to travel in the same ship of state. So Pluto temporarily accepts charity and bides his time. All things come to him who waits, 'tis said; and coupled with the supernatural, the New Jerusalem, which is from above, the fruitful source of all living, Pluto as sure as fate, is destined to corral the wealth of this world and to destroy its democracy of moneyed power. It is for him to unlock the door of the secret places of the Most High, and throw it open wide to all believers once betrayed by the deceitfulness of riches fictitious in name and fame, into bondage to fallacy and evil.

Money so called, Christianity so called, and marriage so called, are doomed to swift destruction. Each of the trine has its demon of self-destructiveness, active at its vitals. The money power regnant puts a fictitious value on a coin non-essential to the equitable exchange of the products of labor value for value. Money or Moneta is the guard or criterion of all commercial

uses—sex, secular, and religious; and she may be false or she may be true to her high calling, as she is alternately illumined by the science of fallacy and evil and the science of good and truth. When Pluto, a God of the under-world, unlocks both the mysteries of iniquity and godliness, the "hidden riches of secret places," Moneta will learn the actual value of good and evil, and with Pluto will ascend to the throne of the Gods, from whence in time immemorial, he as the heir of all things visible and invisible, descended fearing no evil. To the God-Man darkness and light are both alike, for he is the all-knowing and knowable. "Verily thou art a God that hidest thyself, O God of Israel, the Savior."

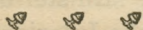
When Pluto ascends, the underworld will be left without a prince of darkness, for he shall have become a shining light for the dispelling of all ignorance, the darkness of sin in the vale of tears, and sorrow and sighing shall flee away. The Gods, which are many, shall then be as one, the radii of the Day-star, CYRUS the Sun, the Shepherd and Stone of Israel, by whom are all mysteries revealed—so that there shall be no more mystery. CYRUS the Anointed is the Sun of promise of all fulfilment, of whom Jehovah Jesus was the holy Seed. True was the saying of Jesus, "I and my Father are one," said to one who did not see deep enough to know the nature of the confines of the universe, and the induction coil by which the center becomes the circumference, and the circumference the center of the eternal perpetuation of man in his universal and particular aspect. The central Luminary of earth's new day is the separator of the waters which are above the firmament from the waters which are beneath.

All is vanity under the sun; but all is wisdom *in* the Sun of understanding, whose light is the science of the universal cosmogony of man and his environment, the Cellular Cosmogony of Koreshanity, of which the great law of Alchemy, the law of the cross, is the key; this is a biune key, involving the law of correspondence in its universal application. Heaven and hell are revealed to be reciprocal in their relations when the nations learn war no more, and Pluto as the Prince of Peace, is established in his throne, and the horn of plenty multiplied is in the hand of every man, and the sign of the cross on every door to the understanding of the laws of manhood, mortal and immortal.

The walking encyclopedias need an appendix, not cut off, but informed for the greatest discovery of all that are in time recorded,—the discovery that the great unknown is absolutely knowable as a cell eight thousand miles in diameter and twenty-five thousand miles in circumference, and that men walk around on the inside of the shell and look toward the center when they look at the sun; and that at present they are under the sun where all is vanity because of ignorance. The anthropic Sun is a mental luminary, spiritually descended by wisdom (God given) in the school of experience, of which Pluto takes charge. Pluto has the demon of a task-master under him in the inhuman love of money, characteristic of man's mortal state. When the pupils of God's eyes or prophets hate money enough to destroy

it, by destroying all necessity for its use, they are allowed to graduate into the Solar realm and walk in the light of the Sun into the kingdom of heaven, where the laws and order of equity prevail.

The heavenly system of organized society is mapped out for our instruction on any good map of the physical heavens, and on any good chart of the physical anatomy of man as a whole, or of his brain in particular, as the potential motor power of the world. These things need to be studied under the Guiding Star of the world's sure destiny, which the Koreshan System names CYRUS the Sun or Sonship of God. All problems are solvable in the water of genuine science, born from above. Therefore, with all thy gettings, O walking encyclopedias, get wisdom, get understanding!



THE HARMONY OF THE SPHERES.

The Striking Relation Existing Between the Colors of the Solar Spectrum and the Tones of the Musical Scale.

ELIZABETH ROBINSON.

WE OFTEN HEAR the expression, "the harmony of the spheres." The origin of the thought was with the ancients, who believed the motions of the stars and planets produced a kind of music. At a later period Kepler wrote a work called "The Harmonies of the World," particularly of the celestial bodies. The colors of the rainbow, which Newton called red, orange, yellow, etc., were suggested to him by the common musical scale when investigating the properties of light. He found that the length of spaces occupied by the colors in the spectrum corresponded to the length of the chord that sounds the seven notes in the diatonic scale of music; hence, the phrase, "diatonic scale of colors." The chromatic scale was originally printed in colors, the term originating in the root *chroma*, color.

The "chord" in music is the simultaneous and harmonious union of different sounds, at first intuitively recognized by the ear, and afterward reduced to a science in accordance with the laws and rules of harmony, which means the joining or "flowing together of several sounds in consequence of the consonant nature of their relative properties to a fundamental sound." Sound is an impression upon the ear by vibration of an elastic medium, such as air or water into which it is plunged. But the most untutored ear can distinguish between a mere noise and a musical note, which in turn is recognized by the shrillness or gravity, or as it is technically called, the "pitch."

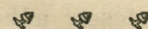
Every musical note consists of a repetition at equal small intervals of time, of some definite sound. The pitch depends upon the rate of repetition, and the quality upon the nature of the fundamental note or sound. A succession of musical sounds constitutes melody, and the difference between any two of them is called an interval. In the musical scale or "gamut," the first seven letters of the alphabet are used to designate the notes; but the letter C is used for the natural scale, because the system of music is founded upon this

sound. It also corresponds in place to the Greek *gamma*, from which, with the Latin word *ut*, comes gamut, which designates the musical scale.

To the seven letters beginning with C as the fundamental tone, have been applied seven syllables called *solfeccio*, viz.: *do, re, me, fa, sol*, etc., said to have come into use from the commencement of the lines of an ancient monkish hymn to John the Baptist which has the peculiarity that the first syllable of each line was sung to a note one degree higher than the note of the first syllable of the line preceding it, and thereby presenting the type of a scale or ladder. To the tones have been given the following qualities: C (*do* or *ut*), firm; D (*re*), rousing; E (*me*), plaintive; F (*fa*), aspiring; G (*sol*), cheerful; A (*la*), mournful; B (*si*), piercing; and for the perfect concord, C must complete and rest one by placing them again in a firm or fundamental tone, the Alpha and Omega.

In the book of Revelation we read of the angel who came down from heaven clothed with a cloud, with a rainbow on his head, and cried with a loud voice as when a lion roareth; and when he had cried, seven thunders uttered their voices. But in the days of the voice of the seventh angel, when he begins to sound, the mystery of God is finished, and there is given him a reed like unto a rod, and the command to measure the temple of God. Here is wisdom. Let him that hath understanding count the number of a Man. Six of the angels have cried, and the notes have been sounded; and now has come the time for the seventh, which will not only bring the perfected wireless and mental telegraphy that the modern X-rays are groping in the dark to effect (and like the foolish virgins, are lamps without oil); for the battery is being prepared. It will be attuned to the reed that sends forth the fundamental note C, with no uncertain sound, but the firm, natural, literal tone that has all power.

To those who intuitively recognize by the ear will be given the science of the law of harmony by the Man who stands upon the wall (the firm note), with the arc (rainbow) and the chord, to bring the perfect cadence; and with the "*plumb-line* in his hand," in perfect *measure* will the new song be sung—and again will be "THE HARMONY OF THE SPHERES."



The Fallacy of So Called Monism.

KORESH.

THERE are a million proofs of the biunity of all existence, but there is not one substantial demonstration of what is termed monism. There are two distinct states of all substance,—spiritual and material; and there is no one homogeneous substance to which they can be reduced. However, monism is the only legitimate conclusion to be reached from the premise of the evolutionist, when eliminating involution as a co-ordinate factor of evolution. The acceptance of such a doctrine precludes a knowledge of the origin of all things, as obtaining in the supremely structured and composite mentality, the beginning and ending of creation.



In The Editorial Perspective.

THE EDITOR.



REVOLUTION IN RUSSIA is in swift progress, sweeping to destruction the long established autocracy of the Czars. The Romanoff dynasty is at an end; the absolute monarchy is no more. Certain, swift, and sure is the judgment upon the heads of the most extensive empire in the earth; and power that was presumed to be possessed, is wrested from the head of all the Russias. Throughout Russia in Europe there is uprising, with war clouds blackening and terrible storm threatening. The Czar weakened, and wished to leave Russia to her fate; but in the face of the terrible situation, he has made M. Witte dictator and head of the government pending the great change made inevitable by the thundering voice of the people. The Imperial Manifesto has been published throughout Russia and the world; and in that Manifesto the Czar grants civic liberty to his subjects, freedom of speech, a new form of government with legislative power in the hands of the people's elected representatives. There is to be a parliament and a new order of things, so far as Russia is concerned. This fall of autocracy was particularly and emphatically fore-shown in the issues of THE FLAMING SWORD for March 21, July 18, and August 1, of the present year, from astro-biological readings of horoscopes related to the empire. It will be particularly interesting, in the light of present events, for our readers to refer to those numbers predicting the downfall of the Romanoff dynasty, the duration of which has been just three hundred and sixty-seven years. The wonder is not that the dynasty began, but that the millions of Russian subjects should have so long permitted its existence. The Romanoff rule has been characterized by nearly all the possible factors and elements of man's inhumanity to man. Enraged would be the world if all the cruelties and forms of rankest injustice of Russia were passed in rapid panorama before it. The house of Romanoff was raised to the throne in 1533. The first of its emperors was IVAN THE TERRIBLE, who held the throne for fifty-one years. He is said to have been one of the most barbaric reformers whose savage swords cleave a pathway for civilization. Throughout the period of the existence of the dynasty, the precedences established by Ivan the Terrible have been closely adhered to. One of the greatest names connected with the dynasty is that of Peter the Great, who undertook to institute phases of reform for his people; but he never suggested a change from autocracy; the will of a good emperor was considered sufficient for the millions. He was practical on many lines; it is well known that he went to Amsterdam when a young man to learn ship-building, that he might properly direct the building of ships for the Russians. But the historian says that "In the midst of these arduous and enlightened labors, the Czar himself remained what nature had made him—an inspired savage. He had sufficient power of introspection to perceive the essential and persistent barbarity of his own mind. This fact was to him, when not under the influence of passion, a source of great grief, which found utterance in his oft-repeated aphorism that he could civilize others but

could not civilize himself." Thus the most beneficent ruler of Russia felt and knew himself to be a savage; and it is generally believed throughout the world that his successors have not risen above him in the scale of morality. The path of the Romanoffs has been strewn with blood; they laid their heavy hand upon the people; and at times, their subjects have struck back effectively. Nihilism was rampant in Russia in the Seventies and Eighties. In 1881, March 13, Alexander II was blown up by a bomb thrown under his carriage. A reign of terror supervened. The conspiracy to assassinate the Czar was headed by a woman of rank, Sophia Perovska, daughter of the Minister of Domains and granddaughter of a Minister of the Interior under Nicholas I. It was she who gave the signal for the explosion of the bomb. The reign of Alexander III was for the most part uneventful; but that of Nicholas II has been made conspicuous by the notorious Hague peace conference, and the Russo-Japanese war. It is upon the head of the Czar and the circle of Grand Dukes that the judgment of the present is being visited. Terrible was the blow given by Japan; and terrible the blow from the Russians at home. The Russian revolution is short and decisive, suggestive of the character of the closing of the scenes of the old age, the scenes of impending judgment upon all the nations of Christendom. The time is at hand!

IT IS WELL KNOWN that so called capital and labor are arrayed against each other; whereas *true* capital should be in harmony with all of the elements and classes which create and support it. The word labor is a term meaning drudgery, irksomeness, excessive toil. It is not labor that should be protected; *labor* should be abolished. Labor-unions band together to form a great trust of voluntary and involuntary slavery, instead of endeavoring from a scientific point of view and through scientific methods, to abolish the wage-slavery institution. It seems to be a fatal mistake on the part of labor agitators and socialists that only the men who mine and shovel coal, wield the axe, follow the plow, build the houses, lay the railroad tracks, and fire the engines, etc., are producers of wealth, are workers, are performers of use. There are able and useful workers who never touch these things. Some of the highest and most valuable forms of service in the field of economics are performed with the pen. Men who manage great industries render service to all who are engaged in them. Mental work is greatly superior to manual work; it is higher in degree and more valuable. If a man plans a great industry, and has everything worked out according to that plan successfully, he is more a producer of wealth than the men who use the pick and shovel, or till the farm, or work at the loom; and the mentality that projects successful plans and manages their execution, merits greater returns than his inferiors in the scale of performance of uses. Modern socialism is deluded with the idea of human equality; and any mind possessed of that fallacy is incapable of forming proper conceptions of the laws and principles of human

relations in economics. The trouble now is that the men who possess superior qualities and higher capacities, appropriate to themselves more than their share of wealth produced; but if we may judge from frequent expressions of labor agitators and socialists, we conclude that thousands who now hate the wealthy are merely covetous of their position and condition in the world. We often hear of how the government "under socialism" will put the present captains of industry to work in the lowest fields of drudgery. That means that the spirit of the mob desires to enjoy the luxury which now environs the wealthy. The poorest and coarsest specimens of the laboring classes would presume to stand at the helm holding the scepter of power. History demonstrates that when the mob *runs* things it *ruins* things in the least possible time. It is not the Koreshan idea to turn down mental ability, to abolish skill, to dethrone judgment, and destroy the results of experience. The fittest to survive, the fittest to perform, will occupy the places of responsibility under the new and divine order. And the performers of uses will embrace those who supervise, as well as those who wield the tools and operate the machines. The whole system, from the Center to circumference, will constitute and comprise factors of creation of all that is good, and great, and grand to be enjoyed by the world of humanity.

SOME OF THE volcanoes in the Hawaiian Islands are said to very closely resemble the "mountains" and "craters" in the moon; and in referring to the resemblance, the editor of the New York *Sun* calls the investigation of the phenomena of the shadows of the elevated projections of the sides of the crater, "close-range astronomy," and his article contains such expressions as: "Seen from above, this crater is very similar to the masses revealed upon the moon. * * Study of the formation of the lunar surface may be prosecuted under the conditions of geography rather than those of astronomy. * * The moonlit view down into the crater depths shows the terminator of the shadow almost as sharply defined as in the views of lunar landscape familiar through the telescope. * * But enough is known to make it clear that many of the lunar problems are now in a fair way of settlement." Under such a conception, it is thought that astronomers are able to place themselves physically upon surfaces from which they may with advantage study lunar formations, which have the disadvantage of being (in their minds) 240,000 miles distant. It is obvious that those good astronomers now rummaging about the Hawaiian Islands for some tangible information about the moon, are behind the times. We have a point or two for them, for the study of lunar topography and lunar scenery *in the earth*, began over a quarter of a century ago; and the discovery was long since made that the "mountains" in the moon are in reality *in the earth*. If the astronomers would turn their attention to investigation of the surface of the earth, they would find that astronomy can be properly studied only when the character of the earth's surface is known—that is, the *direction of its curvature*. The earth is *concave*, and we live inside of it; and more is to be revealed and grasped by the mind in a minute from the basis of the known fact that the

earth is *concave*, than has ever been conceived by the world in a thousand years on the basis of the convex fallacy. By all means, study the moon through processes of investigation of the earth!

RELATIVE to the work of Dr. Riis in the institution of various "neighborhood settlements," a writer says: "There is only one cure for all the ills that flesh is heir to, only one cure for poverty, only one cure for sin and crime, only one cure for sorrow. It all lies infolded in the new commandment given to the world almost two thousand years ago by the great Teacher, Thou shalt love thy neighbor as thyself." And the thought is expressed that the law of love to the neighbor unfolds itself to the human mind and goes on unfurling its banners over land and sea, and that its standard never lacks bearers; and that even in dense regions of poverty, filth, shame, sin, and crime, men go who have qualified for the service of God and man. The new commandment involves principles of the most vital interest to the human race. The new commandment is true and powerful, and the conditions of the world demand its application. But the great Teacher also gave *another* and a *first commandment*; and the *two* are true and inseparable, for upon the two depend all other laws and all other prophecies and promises. So-called love to the neighbor without love to "the Lord thy God" is of no avail. The primary commandment must first be obeyed ere love to the neighbor is possible. If it is necessary to find the neighbor in order to love him, it is necessary to *find the Lord* in order to direct one's affections toward him. The Lord thy God is the Man. He gave the commandment nineteen hundred years ago. He founded a new church, and instituted a new order of life among his Disciples. A restoration of that life involves the coming of the Man to head the new Society. The institution of settlements, the inauguration of reforms which involve acknowledged principles of communism or love to the neighbor, cannot be successful from the divine point of view, without the recognition of the divine manifestation in this age of the world.

PYTHAGORAS, an ancient philosopher, said that "it requires much wisdom to give the right names to things." It is a remarkable fact that the names of nearly all modern inventions and discoveries are derived through mere combinations of ancient roots and terms. The principles of all these modern things must have been in the mind of the ancients. They were therefore very wise. Adam named the animals as they passed in review before him. He must have known a great deal about the characteristics of the various animals in order to give them appropriate names. Adam did not name the animals in the natural kingdom. The lion, tiger, elephant, rhinoceros, etc., did not pass before him to be christened. The animals Adam named were the divine animals—the essential elements of the divine-animal life as it inhered in the perfect man. Adam saw what was *in himself*. In the naming of the divine animals he not only demonstrated that he had wisdom, but that he had *divine* wisdom. Adam must therefore have been the container not only of the divine life, but of the divine mentality. Adam was God Almighty himself in the perfection of his manhood.

The Open Court of Inquiry.

THE EDITOR.

The Phases of the Moon.

"Since the moon is never darkened by the earth getting between it and the sun, why does it not shine upon us constantly?"

The moon does not shine upon the earth constantly because in actual fact, and not in appearance only, it waxes and wanes every month. The process of waxing and waning changes the aspect of the moon, and these aspects are called phases. The term "new moon" means in reality a great deal more than is conveyed to the mind of the believer in the modern astronomy. The words *moon* and *month* are from the same Sanscrit root; the moon is the month, because the month in time is the measure of the period of the moon, the moon being renewed every lunation. During a given moon or month or lunation, the moon waxes and wanes as to its light and other energies radiating from it.

The new moon is dark, not because it is eclipsed, but because it is reflecting darkness. When the moon is full its entire discular area is illumined, not because of reflected light on a globe as is usually supposed, but because the moon has itself waxed to the degree of entire self-luminosity. The phases of the moon are directly related to the position the moon occupies in relation to the hemispheres of light and darkness in the earth; and the moon has its phases presented in the sky because the earth possesses hemispheres of light and darkness.

The moon is not a material sphere in the heavens, a dead world; it is a complex reflection of conditions in the body and shell of the earth; and we therefore see in the heavens a representation of the earth, with its light and dark hemispheres—the phases being dependent upon the relation that the visible moon or picture in the sky sustains to the area of light and darkness in the earth. This may be vividly illustrated by the appearance of the moon at the first quarter, when the moon is seen at six o'clock in the evening directly in the south, one half of the disc being light and the other dark; the moon is then directly over the dividing line be-

tween day and night in the earth.

The Koreshan conception that the real moon is the *earth*, is strikingly borne out in the science of the relation of words. When we refer to *mundane* affairs, we mean things related to the earth or world, from the Latin *mundus*. That the moon is the world is shown by the fact that the German for moon is *mond*. The French for world is *monde*. The physical moon is the physical earth or world, of which the visible moon is a definite cosmic picture implanted in the sky by and through very complex processes.

The Moon a Picture of the Earth.

"I want to know something more about the moon. You say it is an X-ray picture or reflection of the earth's shell; but I do not understand how the whole interior of the shell could be accurately reflected on a flat disc. It might be that the moon is a miniature reflection of one hemisphere of the earth, the one opposite the spectator. Then the new or dark moon would be a picture of the dark hemisphere, and the full moon a picture of the light hemisphere. But it seems that if this were the case, the markings on the moon indicating the configuration of the continents, would change according to the point of observation."

The lunar sphere in the physical heavens is an invisible sphere of energy; its position is outside of the sea of hydrogen and within our own atmosphere. That sphere of energy is constantly receiving impressions from the shell of the earth, through the planetary fluxions; the impressions come from the *entire* shell; and in the lunar pole, the visible moon, we see a transposition of those impressions, the map of the world as it were, on a natural projection.

Now, this map is not "accurate" space for space and area for area as existing on and in the earth; the northern hemisphere is dominant in influence and impression, and the greater part of the lunar map of the earth is occupied by a representation of the regions of the earth north of the equator; the southern hemisphere being incorporated as a circumference on the lunar disc. This should not seem impossible to a student of Koreshan Cosmogony; why, even J. Steer Christo-

pher, of England, published an entire map of the earth on the basis of the circular or discular projection. The impressions of the earth in the moon are not by direct reflection, but through a complex storage process.

Now, the earth's picture in the moon is constant, or nearly so, and is the same from all points in the earth. But the relation that the visible moon sustains to the light and dark hemispheres of the earth changes, causing the moon's phases. The revolution of the moon is once a month, and in that revolution, the hemispheres of light and darkness as they succeed each other in the heavens, are impressed upon the lunar sphere of energy, and transposed to the visible pole. Thus there are constant markings, with the phases of light and darkness passing over them alternately every 29 days.

THE ORIGIN OF EVIL.

The Law of Antithesis Operative in the Universe; God's Involuntary Powers.

Mr. Goldwin Smith's paper on "The Origin of Evil" very truly terms it "a part of the mystery of the universe, as to which all that can be said [till now] is, It is a mystery still." It is an old question, found in the world's oldest written records. Antiquity must have been gray when it was first mooted; yet doubtless it has been satisfactorily answered again and again and as often again forgotten in the ebb and flow of the ages, and the rise and fall of nations; for still, though men learn, they do not remember.

In the economy of the universe we cannot fail to observe that everything seems conjoined or related by doubles: Day and night, sunshine and shadow; the positive and negative electric and magnetic energies; the gravitation and levitation of the earth's substance operating between it and the sun by the law of mutual exchange; the ebb and flow of the tides; the heart of man, with its double cavities and pulsations—systole and diastole—and double vascular system respondent thereto.

So, too, in the moral and mental world, love and hatred, peace and war, good and evil. God and devil, are in eternal opposition to each other; yet in the ultimate of each and every encounter,—

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Now, let us suppose present conditions changed. Let us abolish all contrasts; let us have all day without night; all sunshine and no shadows; all harmony in nature and no discord; no conflict of opinions among men; no sin, no sorrow, no pain nor discomfort of body or mind; no regrets for the past, and no care, forethought, nor anxiety about the future. In all the daily life let only a languid iteration reign. How long would such a state be tolerated?

Good and evil are set before us in the world. To become healthy, happy and godlike in body and soul we must learn self-control at whatever cost of suffering and pain—must learn to choose the good and refuse the evil. "The hells of humanity," says KORESH, "are spheres of discipline, and are essential to development and progress. Through these hells humanity incorporates all the fallacies and evils of being for the purpose of experience and contrast." "When men," says this writer, "have progressed through experience of fallacy and evil, in the natural and spiritual spheres sufficiently to have incorporated all that is false and evil, and are thus enabled to contrast the evil with the good, that is, the opposite of evil, they then become the fruit of the tree of the knowledge of good and evil. In the rejection of the evil and the appropriation of the good, man becomes the fruit of the Tree of Life."

And so reads the ancient record: "Yahve-Elohim said: 'Behold the man (ha Adam, the biune man) is become as one of us to know good and evil.' Why this plural expression, 'one of us'? It deserves attention.

But as to the origin of evil: It will perhaps startle some readers to find that there are very direct and positive declarations in the Scriptures setting forth that God himself is the author of evil. In the prophet Isaiah, xiv: 7, we read: "I form the light and create darkness; I make peace and create evil. I, the Lord, do all these things." And in Amos, iii: 6: "Shall there be evil in a city and the Lord hath not done it?"

Now, how can we reconcile the origin of evil in God with the fact of the goodness of God? I suggest as an answer, if I have not already made sufficiently clear the principle that good and evil are correlates of each other, and appertain as much and as certainly to the Divine as to the human nature, constituting the voluntary and involuntary or polarized energies of the microcosmic as well as the vidual man.—EDWIN COOMBS, in the New York Sun.



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Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Review of Reviews.—The November number of the *Review of Reviews* is full of articles of special interest. Among the most prominent topics of discussion are,—the independent tendency of American politics, as illustrated in Mr. Jerome's fight for election in New York, and other local campaigns in various parts of the country; the question of insurance management; the meeting of Russia's first parliament, and the methods of its election; lessons in sanitation taught by Japan's recent war experience; the movement for church federation in England and America. The matter concerning the Russian parliament and the general Russian conditions, is contributed by Mr. W. T. Stead, the well-known English writer. The campaign in New York is thoroughly reviewed in the Editor's "Progress of the World." Of interest to many is "The Jew in American history," by Max J. Kohler. The political cartoons of the season are instructive and entertaining, also the Leading Articles of the Month, from various publications in America and Europe.

The Country Calendar.—This magazine devoted to out-door life and home and garden making, is a delight to all, whether residents of the city or country. Many of the articles are beautifully illustrated by special scenes in country life, showing forest, stream and farm. All the departments are full of interest in the November number—Stock and Poultry, Stable and Kennel, Trees and Shrubs, Country House, Garden and Orchard, and Automobile Departments. Hunting Otter with Hounds, is very good; also The Farmer Has Come into his Own, by the Assistant-Secretary of Agriculture. Rockefeller's Pocantico Home is a subject of both letter-press and photographs. A useful article is concerning water supply for country homes, showing mechanical apparatus. Review of Reviews Co., 13 Astor Place, New York City.

Notice of Election

TOWN OF ESTERO

Notice is hereby given that an Election will be held on Monday, November 20th, 1905, between the hours of 7 o'clock, a. m. and 5 o'clock p. m., for the purpose of Electing Mayor, Clerk, Marshal and four Councilmen of the Town of Estero. Polling place: Koreshan Unity Warehouse.

By order of the Mayor and Town Council.

H. D. SILVERFRIEND,

October 12, 1905.

Town Clerk.

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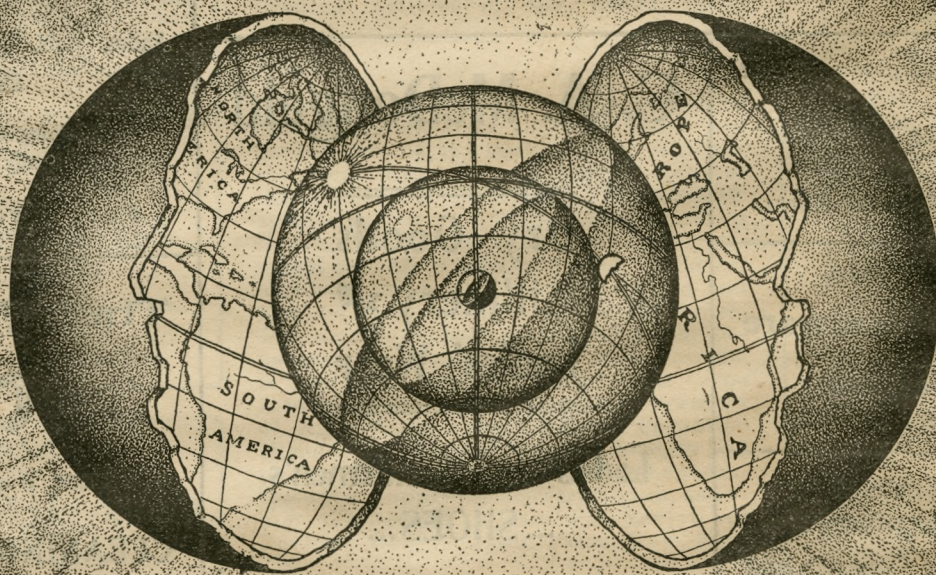
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Twentieth Century Weekly Magazine of Universology

VOLUME XIX.

ESTERO, FLA., NOVEMBER 14, 1905.

NUMBER 23



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